OF

EDUCATION.

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OF EDUCATION.

THE right Education of Youth is a thing of ſo great Importance, that I preſume, no one will cenſure me, as having beſtowed my time upon a trifling Subject, when I put together the following Thoughts. I rather fear it may be thought too difficult a Task for me to handle after ſuch excellent Writers, as *Milton*, *Locke*, and ſome others: ſo that either I ſhall produce nothing good, or nothing new. Yet, I am not without hopes, that whoever will give himſelf the trouble to read this Diſcourſe, will herein find what may be uſeful, at leaſt, to that ſort of Perſons for whom I deſign it. For I would here premiſe, that I am not going to write of a complete Education, fit to be beſtowed upon a young Prince, or Perſon of high Quality and large Fortune; but of ſuch Me-

thods as may be proper to be taken with the Sons of Gentlemen of moderate Fortunes, who cannot give themſelves ſo large Scope; but how much ſoever they wiſh their Children's Welfare, muſt confine their Expences, ſo as not to prejudice the other Intereſts of their Family.

LET us then ſuppoſe a Boy not deficient in Parts, (neither will I require any thing extraordinary in him) about five Years of Age, for till then he is wholly under the care of the Women: if he has not by that time made ſome Advances in Letters, it is high time, that he ſhould begin now: It will be needleſs to point out in what manner this is to be done, which every School-Dame knows, and which indeed will not admit of any great variety of Method: But I think we ſhould avoid as much as may be, every thing that may look like Harſhneſs or dragging him to a Task; and, if poſſible, contrive the matter ſo, that he may come to his Book with as much Alacrity, and as chearful a Countenance, as he would run to his Breakfaſt or his Ball: And I am very much miſtaken, if this may not be done by ſhewing a chearful Countenance to him, and a light familiar Air whenever you propoſe any thing of this kind to him. I would have you betray a kind of Neglect and Indifference as if you did not care whether he did re

or no, but had a mind only to ſhew him ſomething that he would like. And if he upon this flies off, and won't mind; yet when he is a little tired with his play, or perhaps after he has taken two or three turns round the Room, you will find him in another Humour. I am ſure, I have tried this Method ſometimes very ſucceſsfully myſelf on a little Girl, a Relation of mine: Nay ſometimes, when ſhe has asked me to hear her read, I have with a ſeeming unwillingneſs condeſcended, and have ſaid, Well, I'll hear you a little way; ſo far: The conſequence was, the Child not only read ſo far with great Spirits, but when we came to that, prevailed upon me to go a little farther; I conſent for two or three Verſes more, another Paragraph or two, to the end of ſuch a Story, or ſuch a Chapter, and then we parted very good Friends, and her Appetite not cloyed, but rather whetted againſt another Leſſon.

AFTER a Child has been taught to put Words a little together, the moſt eaſy, natural and proper Book in the World is the Pſalter or Pſalms of *David*. So few Words occur of any length or difficulty, the Diction in moſt places is ſo pure, ſo ſhort, ſo ſimple, that it is admirably adapted to this uſe: To which add, the Proverbs of *Solomon*, which, as to this purpoſe, are much of the ſame nature; and, if you pleaſe, the

Book of *Eccleſiaſticus*. Theſe conſiſting moſtly of ſhort independent Sentences, without any long Chain, or Connection, which, to be ſure, a Child's Brain is not capable of, are very fit to initiate him in reading. In my Opinion the Entrance into Learning cannot be made too ſmooth and eaſy to a Child, and therefore, by all means, avoid *Leviticus*, the Book of *Numbers*, *Nehemiah*, *Ezekiel*, and ſuch other Parts of Scripture, which it is impoſſible for a Child to read with any Profit.

WHEN he has been ſometime vers'd in thoſe eaſy Parts of Scripture, it will be proper to let him ſee *Æſop*'s Fables, one of the beſt Books that ever was wrote. Where not only the Pictures will pleaſe his Eye, but the little ſhort Stories and familiar Dialect will wonderfully delight him, and at the ſame time give an Edge to his Underſtanding; and when he has gone through this, I would ſtill adviſe ſome Hiſtory-Book, not too long, nor of too arduous matter. Better it conſiſt of twenty or thirty Stories of a moderate length, than of one continued Argument; the latter will perhaps rather tire him, becauſe he cannot ſee to the End of it. However, if he chooſe a Tale of greater length, ſuch are eaſily enough procured.

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WHAT I have ſaid, will perhaps to ſome appear childiſh, and indeed it is ſo. But it is not therefore of no Conſequence. On the contrary, I cannot help thinking, that it is of great Conſequence to facilitate by all the Arts we can the ways to Learning, Knowledge and Virtue: And here let me add, that theſe Books ſhould not, or at leaſt ſhould not with a ſour or magiſterial Air, be obtruded upon him; but he rather inured to look upon them as his Delight than his Task. Therefore let them not lie much about the Houſe; they will become too familiar to him that way, and he be apt to loath them; but lock them up, and when you deliver one of them out to him, tell him not to keep it too long, that you expect he ſhould redeliver it in half an Hour or an Hour: The Boy will by this means be taught to look upon them as Jewels. When he has done a thing you are pleas'd with, tell him, becauſe he ſo is good, you will let him have his Hiſtory Book, tho' I do confeſs, (for one would not leave too much to his Humour or Chance) it may be right to have ſtated times in the Day for his reading; and you muſt manage theſe as you judge convenient. Great Care is to be taken to keep out of his Hands and his Diſcourſe, all Stories relating to Witches and Apparitions, which are apt to leave Impreſſions

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on the Mind, very difficult to be afterwards effaced. Theſe generally proceed from Servants. I confeſs, it is matter of wonder to me, that Gentlemen permit their Children to be ſo much with Servants, from whom, if they learn nothing wicked and immoral, yet to be ſure, they will bring away with them low and vulgar Ideas, and thoſe cloathed in as low and vulgar Language.

WE will ſuppoſe him now of ſuch Maturity, as, without Difficulty or Heſitation, to be able to read a Chapter, or two or three in the Bible, a Spectator or two, or a Diſcourſe of two or three Pages in any plain *Engliſh* Book, which is all the Learning I deſire in a Boy of ſix Years old, or ſix and a half; no great matter if he be ſeven. Now comes the learning of *Latin*, in which, I muſt confeſs, I differ widely from the commonly-uſed Method, which is to work a Lad thro' the *Accidence*, *Propria quæ Maribus*, *Quæ Genus*, *As in præſenti*, and ſuch kind of Stuff, not to mention *Syntaxis*, which is ſomewhat better. I ſhould think it almoſt as right to cram his Throat with chopt Hay, as with *Xi fit tum*, *Mi fit mum*, *ri*, *pi*, *ſpi*, *xi*, &c. I am ſure, I have been as ſick of *As in Præſenti*, as ever I was with a Doſe of Phyſick. Therefore the Method I would propoſe is, that, beſides a *Nomenclatura*, there ſhould be prepared a little Book conſiſting of Sentences

tences only of two or three *Latin* Words with the *Engliſh* annex'd; as, *Ego amo te*, I love thee; *Deus creabat Mundum*, God created the World, and ſuch like: After which, proceed to Sentences of four or five Words; as, *Ego amo bonum Equum*, I love a good Horſe: *Meus pater eſt ſapiens vir*, My Father is a wiſe Man. Theſe you may afterwards enlarge with long Sentences, or by putting three or four Sentences together, thus: *Romani erant valdè fortes, & vincebant ſuos inimicos*; The *Romans* were very valiant, and conquered their Enemies. *Meus Pater eſt bonus vir, & amat me, & omnes meos fratres & ſorores*, My Father is a good Man, and loveth me and all my Brothers and Siſters. *Quando Carthaginienſes intulerunt Bellum Romanis, Hannibal erat eorum Dux*; When the *Carthaginians* made War upon the *Romans*, *Hannibal* was their General.

AFTER this, prepare a Book of little Stories and Fables in plain and eaſy *Latin*, with the *Engliſh* annex'd: For (I muſt repeat it) the Rudiments of Learning cannot be made too ſmooth and plain: Theſe, at firſt, ought to be very ſhort and eaſy: Afterwards launch into ſome Stories of greater length, with the *Latin* on one ſide, and the *Engliſh* on the other, which you may ſeparate when you pleaſe. By daily reading,

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conſtruing, tranſlating, retranſlating, ſometimes committing to Memory, ſome of theſe, a Boy will be able to underſtand a ſmall Piece of plain *Latin*, when it is put into his Hands, or to latiniſe any ſhort plain *Engliſh* Diſcourſe. The Dialogues of *Corderius*, and *Eraſmus*, and the *Latin* Teſtament, come in very properly here.

AFTER this, let him read *Cornelius Nepos*, that elegant Author, whoſe (ſhort) Lives of great Men will be both entertaining and inſtructive. *Ovid* will likewiſe pleaſe him: Then through *Juſtin*, *Saluſt*, and ſome Pieces of *Tully*, he may arrive at *Livy*.

AND what is there in all this, which may not eaſily be perform'd by the time he is twelve Years old? that is to ſay, five Years after his ſetting out, which one would think were enough for the learning of any Language.

BUT if after all, it ſhall be thought, that there may be any Objections to the neglect of Grammar, I ſhall not pertinaciouſly contend for it, nor did I ever intend to preclude from the Uſe of Grammar, Perſons of Years ripe enough for ſo dry a Study. But this I muſt ſay, however uſeful or neceſſary Grammar may be thought, it is abſurd to make

make uſe of one wrote in that Language, which you are going about to teach: And this all School-maſters plainly allow, when they go about to teach the *Greek* Tongue. For the Rules laid down for that purpoſe in the Grammar, are expreſſed in *Latin*, a Language ſuppoſed familiar to the Learner of *Greek*: And what ſtrange Work would it be to write a Book in *Greek*, teaching how to arrive at the Knowledge of *Greek!* Yet this Abſurdity ſtill continues in the learning of *Latin*.

I have laid theſe things together, becauſe I would ſhew, at one view, that Courſe which the firſt five Years require for the learning of *Latin*. Give me leave now to go back, and ſpeak a little of thoſe things, which fall within the ſame Period of time.

Firſt, for the Uſe and Study of our native Language; I can by no means think, that when a Child undertakes the *Latin* Tongue, he is to lay aſide the Thoughts of making any progreſs in *Engliſh*. And yet we ſee this commonly done; which, I ſuppoſe, is the reaſon why ſo many Boys, though pretty good *Latin* Scholars, can hardly write three Lines of good *Engliſh*. To ſupply this Defect, we ſhould, from time to time, put into their hands Pieces of entertaining and inſtructive *Engliſh*, ſome well wrote Hi-

ſtory, ſome Pieces of Mr. *Addiſon*, a Play, or a Sermon. And during the whole Progreſs of their *Latin* Exerciſes, nothing can be more proper than for the Learner to tranſlate into *Engliſh*, as correctly as he can; and after ſome diſtance of time, retranſlate that into *Latin*. This will form his Taſte of both Languages at once, and will not ſuffer him to neglect the one, while he is in purſuit of the other. It is ſurpriſing how few *Engliſh* Books there are, which are wrote with Elegance and Propriety of Style. If we except ſome few eminent Divines, *Addiſon*, *Locke*, *Dryden*, and ſome others, we ſhall find the Generality of *Engliſh* Authors not very happy in this Particular. It were therefore to be wiſhed, that ſuch Books chiefly were put into Childrens hands, as are wrote, I do not ſay in a florid, but rather in a plain, but pure Style.

FROM five to twelve, is likewiſe the proper time for his learning *French*; which, when attain'd in our Infancy, remains longer with us, and is ſpoke with a better Air and Accent, than what we take up later in Life.

PERHAPS, it may be thought, that Arithmetick and Geometry, are out of the reach of a Lad of ſuch tender Years as we are now ſpeaking of. I confeſs, I am not of that

that Opinion; the Children that I have taken any notice of, have generally ſpeaking betrayed ſuch a Love of Truth, and ſo much Curioſity in their Tempers, that thoſe Sciences cannot but be very agreeable to them. I will not ſay, that they can go any great lengths; but I think, the Foundation of thoſe Studies may very well be laid in their Minds before the Age of twelve; with this Caution, that we do not preſs them over-haſtily, but lead them through with Patience and Good-Nature. However, if any body thinks their Children at that Age, not likely to reliſh thoſe Sciences, they may protract the time as they think proper.

AS a Lad ſhould not value himſelf upon any great Skill in Dancing; ſo one would not, on the other hand, have him wholly ignorant of it. A little of it each Year from ſeven to ſeventeen or eighteen, will give him a graceful Appearance in Company, that he may preſerve as long as he lives.

I have ſaid nothing of learning to write, which is ſo common a piece of Education, it is needleſs to mention it, if it were not for the ſake of introducing one piece of Advice; which is, that all People, when they are young, ſhould endeavour to write a large Hand, if they would deſire to read when

they are old, what they have wrote in their Youth. Studious Men find the uſe of this.

I do not know, whether it would be more proper here, or by and by, to ſay any thing of Romances. Theſe are commonly thought to be very prejudicial to Youth. I own, I am of another mind. For, firſt, by the engaging Circumſtances of the Story, they very much excite young Perſons to accuſtom themſelves to reading, and to beſtow many Hours upon that Employment more than they would otherwiſe do: And when the Love of reading is become habitual, it may afterwards be made to ſerve more uſeful Purpoſes. Secondly, they open and enlarge the Imagination, and infuſe into it a noble and poetical Air; which, though of no great Uſe in the ordinary Occurrences of Life, is entertaining to a Gentleman; and if his Genius be fruitful, will puſh it on to ſprightly Exerciſes. Of this, *Milton* is a very pregnant Inſtance, who is ſaid in his Youth to have taken very great Delight in Romances; and we may well ſuppoſe, that they contributed a little to thoſe lofty Flights, which he attempted and executed with ſo much ſucceſs. Thirdly, I confeſs indeed, that neither of theſe Reaſons ought to be of any weight, if Romacnes have that Tendency with which they are often charged, towards corrupting the

the Morals of young Perſons. But I cannot ſay, that this Charge ſeems to me to be founded on Truth. Their great Crime, I ſuppoſe, is, that they turn ſo much on the Subject of Love. To which it is ſufficient to ſay, that tho' the Inſtances contained in them of criminal Love be very frequent; yet it is no leſs ſo, to find that Paſſion in the virtuous and lawful Uſe of it. And I do not ſee, why this ſort of Reading is more prejudicial than other Hiſtories, which relate the Virtues and Vices of Men; of one or other of which, all Hiſtory is compoſed.

TO return now from this Digreſſion. We left our Scholar about the Age of twelve, not unacquainted with ſome of the beſt amongſt the *Latin* Writers: We ſuppoſe him to have attained ſome Knowledge of the *French* Tongue, to be able to read with pleaſure a correct *Engliſh* Author, whoſe Subject is not of a difficult nature; and to have been a little initiated in the Myſteries of Arithmetick and Geometry: Thus prepared, he is to begin the next Period of his Education, from about the Age of twelve to ſeventeen.

IN this Period of time he is to improve, with all poſſible Diligence, his Knowledge of thoſe Claſſic Authors, whom we have already mention'd, and is now to be introduced to the

the Acquaintance of the Poets, *Horace*, *Virgil*, *Lucan*, *Juvenal* and *Perſius*. A Gentleman, who applies himſelf diligently in his youth to the reading of these Maſters in the Art of Writing, will as naturally attain a genteel Style, as others do a genteel Air of Body, from converſing with polite Company: And as Perſons not much uſed to any above vulgar Converſation, are ſeldom (without great Aſſiſtances from Nature) Maſters of a free eaſy Behaviour; ſo, believe me, it will be too late to think of an elegant and correct Style, if this kind of Reading be let alone while we are young.

I repeat it therefore, that a young Man cannot be too aſſiduous in his Application to *Cornelius Nepos*, *Saluſt*, *Livy*, *Tully*, *Ovid*, *Horace*, *Virgil*, *Lucan*, *Juvenal* and *Perſius*. To which, if he add *Quintilian*, *Terence*, *Suetonius* and *Tacitus*, he may, in my Opinion, paſs for a very good *Latin* Scholar. I was going to mention *Lucretius*; but conſidering the Difficulty of his Subject, he will, I dare ſay, be thought more proper for riper Years.

THE next thing that offers itſelf, is the Study of *Greek*; which is generally taught, and rightly enough, by Grammar. Becauſe it may be ſuppoſed, that a Lad ripe enough to

to attempt this Language, may have a Reliſh for Grammar; and be able to ſee into the Deſign and Uſefulneſs of it. After which, the *Greek* Teſtament, *Æſop*'s Fables, *Lucian*, *Herodotus*, *Xenophon* or *Thucydides*, or both, *Homer*, *Heſiod*, and ſome other of the minor Poets, will be a very proper Courſe.

IT is amazing, to ſee how little the *Engliſh* Language has been cultivated in the common Courſe of Education. If of late Years there has been a greater Demand than formerly for Exactneſs, we muſt attribute it to the exceeding Purity of Mr. *Addiſon*'s Writings, who has much ſurpaſs'd all that wrote before him in this Excellence. It will be needleſs to mention here particularly the ſeveral Poets of our Nation, which ought to be put into a young Gentleman's Hands, who deſires to be a Maſter of our Language. Amongſt the Proſe-Writers, *Chillingworth*, *Clarendon*, *Tillotſon*, *Locke*, and *Addiſon* deſerve chiefly to be regarded. If the Subjects of which theſe Authors treat, be thought above the Capacity of the Age we are ſpeaking of, you may prepare the way to them by ſome Authors, whoſe Subject is more ſuited to a juvenile Comprehenſion or Fancy.

IF I mention *Hebrew* in the next place, it is becauſe I think ſome Knowledge of that Language, tho' of no Benefit in the ordinary Occurrences of Life, may afford pleaſure to a Gentleman; and may be of Uſe to him, if he ſhould happen afterwards to turn his Thoughts towards Divinity.

BUT one cannot ſo eaſily diſpenſe with the Neglect of the *Italian* Tongue, which is not inferiour in Richneſs and Beauty to any Language in *Europe*, and will abundantly recompence the Trouble of learning it (if much Trouble were neceſſary) by the many delicate Authors, who have wrote in it.

PERHAPS the Reader will think I have dwelt too long upon the learning of Languages. That beſides a thorough Knowledge of our own, to attempt *Latin*, *Greek*, *Hebrew*, *French* and *Italian*, will be too much for one Perſon, eſpecially when not advanced above ſeventeen or eighteen Years of Age. That Languages, when learnt, are but a Burden; and that it is more to a young Man's purpoſe to enlarge his Knowledge of things than of Words; to improve his Senſe and Underſtanding, than ſtuff his Head with ſo many different Dialects. As I remember to have heard it ſaid of a certain learned Doctor

Doctor, that he was Maſter of ſeventeen Languages, but could not ſpeak Senſe in any of them.

I anſwer, every thing that I have mention'd has been (and very often) attained at the time of Life we are ſpeaking of; and therefore is not attended with that immenſe Difficulty that is ſuppoſed. However, if you find your Son averſe to ſome of theſe Languages, I do not propoſe to obtrude them upon him, whether he will or no. As he neglects ſome, he may make the greater Progreſs in others; but, if his Inclination leads him on, and his Parts keep pace with it; why ſhould you not let him run through the Courſe we have deſcribed. It is not eaſy to foreſee what Station of Life it may be his Chance to fall into; and, I take it, that it is not the Buſineſs of Education to fit a Man for ſuch a particular Employment or Character, but to render him capable of entering into any one, which his own Choice, or that of his Friends, or Opportunity, ſhall preſent to him. This makes it neceſſary for him to enter into parts of Learning, which perhaps will be but of little uſe to him in his future way of Life; but which, had he gone into ſome other Path, would have been abſolutely neceſſary.

I have but two things more, which I would recommend to a young Man during this Period: the firſt, an Application to mathematical Studies; the ſecond, an Enquiry into Hiſtory of all kinds. For the firſt, it opens and enlarges the Underſtanding, and enures the Mind to an exact and cloſe Method of Reaſoning. Nothing can contribute more towards ſetting a Man free from thoſe little narrow Notions and Prejudices, which we ſee reign amongſt vulgar People, than a Contemplation of thoſe Truths which the mathematical Sciences afford. And conſidering the exact Dependance one Propoſition has upon another, the Connection that is to be maintained in Arithmetick, Geometry, Algebra, Aſtronomy, nothing can exhibit a clearer View of the relation Ideas have one to another, of their Agreement or Diſagreement, on which all Reaſoning or Argumentation depends, than theſe Studies.

THE ſecond thing which I mentioned, was Hiſtory. It is needleſs to ſay how uſeful, how entertaining this is. A Man ignorant of Hiſtory is unfit for the Converſation of Gentlemen. I ſhall only obſerve, that Chronology and Geography muſt be taken in as Aſſiſtants to it.

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BEFORE I proceed any farther, I would beg leave to preſent the Reader with a Recapitulation of what may be expected according to this Plan, from a Lad not defective in Underſtanding, at the ſeveral Periods and Stages, which we have ſpoken of.

At the Age of ſeven Years, I ſuppoſe him able to read three or four Pages in any plain *Engliſh* Author. At twelve, I ſuppoſe him to have gone through *Eraſmus* his Colloquies, *Nepos*, *Juſtin*, *Saluſt*, ſome parts of *Ovid*, *Tully*, and of *Livy*; to have attain'd ſome Knowledge of the *French* Language, and to be able to read with pleaſure, a Play, a Sermon, or Poem, or a ſhort Hiſtory in his native Language; and perhaps to have enquired into the Rudiments of Geometry and Arithmetick.

BY ſeventeen, he will have gone through the reſt of *Tully*, and *Livy*; together with *Horace*, *Virgil*, *Lucan*, *Juvenal* and *Perſius*, *Terence*, *Suetonius* and *Tacitus*; *Herodotus*, *Xenophon*, *Homer*, *Heſiod*, and ſome of the minor *Greek* Poets: He will have read ſome of the beſt and moſt accurate *Engliſh* Authors, and acquainted himſelf with the Beauties of the *Italian* Tongue, and have made ſome progreſs in the Mathematicks, and in hiſtorical Reſearches.

IF the Reader is frighted with this Repreſentation, and thinks it a great deal too much, for ſo young Shoulders to bear, I would deſire him only to conſult *Milton*'s Letter to his Friend Mr. *Hartlib* upon this Subject: in which he will obſerve, that ſublime Genius cutting out a great deal more Work for Youth, than I have preſumed to do. Peradventure his own amazing Capacity might tempt him to think, that other Men might go as great lengths as himſelf; which, if he did, we muſt acknowledge him much miſtaken. But this I will venture to ſay, that I ſcarcely ever met with any Youth, who, with proper Management, was not capable, and even willing, to undergo a great deal more than is commonly put upon them. Young Perſons are by Nature inquiſitive, fond of Knowledge, and eager to pleaſe their Superiors; but if they are urged to it at improper times, or with an improper Harſhneſs, or if vitiated by long Idleneſs, ſilly and corrupt Books, or by domeſtick Examples of Lazineſs and Ignorance, it is then no wonder if they are unwilling to learn.

I the rather chooſe to fall ſhort of the Progreſs deſcribed by Mr. *Milton*, becauſe he profeſſes to write of a compleat Education, and upon a Plan very different from the Model

Model in which the Youth of this Kingdom are at preſent engaged. Whereas what I have ſaid upon this Subject may, I think, be accommodated to the Methods now in uſe, and to the Expence which Perſons of moderate Fortunes are willing to beſtow.

I would take the liberty too, to differ from that great Man upon another Head. He would have Lads continue from twelve to twenty-one in one Houſe or College, without removing to any other. I cannot help thinking, that it may be with Men, as with Trees; which, tho' they receive Injury from too frequent Tranſplantations, yet, if I miſtake not, thrive the better for being once removed. It puts new Vigour and new Thoughts into a young Man's head, to find himſelf going to a Place where he is to leave his childiſh Behaviour, and enter upon a different ſort of Converſation and Study. This is apt to inſpire him with new Reſolutions of quickning his Diligence, which are never without their uſe, and ſometimes prove laſting.

BUT not to diſpute this further; Let us ſuppoſe a Youth, about ſeventeen Years of Age, attended with the Qualifications which we have ſet down above, about to be tranſplanted to one of our Univerſities.

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The firſt Enquiry which every Gentleman makes for his Son at this time of Life, is after a proper Perſon, under whom to place him in quality of a Pupil: Wherein every Man muſt be left to his Choice. If I may be ſo free as to give my own Opinion in this matter, I ſhould rather, that he was not a Clergyman: Becauſe that ſort of Men, however valuable and uſeful in other reſpects, are tied down to a Set of Principles, from which they are not, without putting themſelves under Difficulties, at liberty to vary, whatever Evidence to the contrary breaks in upon them. Whereas the Buſineſs of Education is to diſengage a Man from all Prejudices, to ſet the Arguments for and againſt every Queſtion, in a clear and open Light; and not only to permit, but to encourage young Men to examine every thing with Impartiality and Candour.

AND I cannot but take this Occaſion to lament a moſt ungenerous Practice ſet on foot in the Univerſity of *Oxford*; in which, as ſoon as ever a Lad has attained to the twelfth Year of his Age, he is obliged to ſubſcribe the Articles of the Church of *England*; than which I think nothing can be more contrary to the Deſign of a liberal Education. It is amazing, that this Oppreſſion is ſuffer'd to continue.

I would therefore recommend both to the Tutor and Pupil the preſerving in all Enquiries an even and unbiaſſed Temper of Mind. Unbiaſſed, I mean, by any thing but the force of Truth, which they may be ſure will never lead them out of the way. With this Caution, I have nothing to ſay againſt the common Courſe of Academical Studies; Logick, Ethicks, Phyſicks, and Metaphyſicks. Only I would adviſe the young Gentleman to continue at the ſame time his Application to claſſical, mathematical, and hiſtorical Learning; and would particularly recommend to him, if he deſires to be a good Reaſoner, *Chillingworth* and *Locke*; and if he would be Maſter of an eaſy, clear Style, to be very converſant in the Writings of Archbiſhop *Tillotſon* and Mr. *Addiſon*.

AFTER having been thus large on the Subject of Study or Application to Books, I will add one Word concerning bodily Exerciſe. Beſide Dancing, which I mention'd before, why ſhould not a Youth, at proper times, accuſtom himſelf to Running, Riding, Swimming, Hunting, Shooting and Fencing? All which are not only pleaſant, but of excellent Uſe to preſerve the Faculties both of Body and Mind in Health and Vigour. It is true, there are Objections to be made to theſe, both

both as they conſume a good deal of time, and are apt to engage a Man ſometimes in very mean Company. But I ſhould think there might be Regulations thought of, which would prevent ſuch ill Conſequences.

BY theſe Studies and theſe Exerciſes, I think, we ſhall arrive at the Age of twenty Years, or thereabouts: Which is the time of Life, when Perſons, of a liberal Education, begin to throw themſelves into ſome particular Profeſſion or Character. It is time now to leave them to the Direction of ſuch as are eminent in thoſe Branches of Knowledge, to which they intend chiefly to apply.

THE Reader will pardon my poſtponing to the laſt Place, a Conſideration, much more material than any of the foregoing; which is, the great Regard that ought to be had, in a Child's Education, to Virtue. I thought, it would be improper to confine to any particular Period of time that Care which ought to exert itſelf, as ſoon as a Child ſhews any Power of Reaſon, and continue to watch over him, as long as he has any left. No Knowledge, no Riches, no Accompliſhments of any kind, can compenſate for the want of Virtue.

If he prove virtuous, he may receive an additional Happineſs from thoſe Circumſtances; but without Virtue, he muſt be miſerable.

IT will be needleſs, I believe, to trouble the Reader with many Words concerning the manner in which this may beſt be performed. What I have ſaid about infuſing Knowledge into a young Mind, will ſerve in good meaſure for a Direction how to infuſe Virtue into him. I ſhould avoid a dogmatical and poſitive Air, and would rather chuſe to lead his Reaſon, by aſſiſting him to form his Conceptions of the Nature of God and Man, and the ſeveral Duties of Life. He will then learn the Precepts of Religion, not like a Parrot, but will, as he goes along, have clear Ideas of what he talks about: And thoſe Ideas, thus produced in his Mind, and not barely pronounced by the Tongue, (as is frequently the Caſe, even in thoſe who have their Catechiſm never ſo perfect) will remain with him, and ſtrengthen every day as he grows older. Let your Diſcourſe, your Example, and the Books you put into his hands, teach him gently and by degrees, or rather help him to diſcover the Power, Wiſdom, Goodneſs, and other Perfections of the Divine Being; the Reaſonableneſs

and Loveliness of Virtue, the Connection it has with publick and private Happiness, with the Happiness of this Life, and that which is to come.

MVSEVM
BRITAN
NICVM

FINIS.